

- 262 to powder, or strung on long threads, or scooped by hand
 222 into leather bags. The locusts taste like the tails of crayfish.
 251 They are eaten either without any preparation, *neǧdān*, or food is prepared from them as from wheat.

In addition to bread, *ʿejš*, and locusts the Rwala eat the following:

- 252 *ʿasīde*, a gruel made of milk and some flour,
bečīle, a paste made from dates and flour,
basise, a thin paste for young children, made of grape honey (*debs*) and wheat flour,
madrūse, a thin paste made of dates, boiled wheat, and butter,
matbūha, dates boiled in butter,
ħmej'a, bread boiled in milk and covered with camel's suet.
Burrul, husked wheat, and *ruzz*, rice, are very seldom found with the common Rwala.

317 The Rwala buy salt in the settlements of the Sirhān depression. It is obtained in especially large quantities in the environs of Čāf and Etra. The settlers run the salt water into shallow pools, collect, *jezabberūn*, the salt left after evaporation into baskets made of palm fibers, *zebil*, and shake it out in heaps, *ħawāsel*. They measure it like corn and sell it. A single camel load (about 150 kilograms) costs a quarter or half a *meǧīdijje*, according to quality, in addition to the tax for the chief. The best varieties of salt are those called *ʿašš* and *etrāwi*. Varieties of an inferior quality are known as *saphāwi*, which is obtained from the dried-up swamps, and *ħejni*, or ground rock salt, of which there is an abundance in several regions.

271 For the preparation of food women require water, which they fetch themselves if a well is near, but which is brought by the herdsmen from wells at a great distance. Water is never wasted, and the Rwala look after it carefully, especially when they are on the march. On war expeditions or during raids the commander sees that each one obtains an equal amount of water. At sunset he picks up a pebble, places it in a wooden *zedah*, and pours water on it until it is immersed. This is each man's share, *mekšād az-zelema*. If hard pressed the Rwala kill the fattest camel, cut out the paunch, *čarš*, place it on a cloak, and squeeze the liquid from it into a leather bag, allowing it to cool and settle. They either drink it or, if it is too thick, they suck it into their throats through

FOOD

95

the nostrils. My guide, Mindil al-Kaṭ'i, had drunk such water on eight occasions and there is nobody among the Rwala who has not tasted it at least once. 271

Things are more serious with those traveling on foot who have no camel to kill. Thus there were four men from the Bnejje kin of the Rwala, who were driven off during a raid. They lost their camels and their weapons and escaped with their bare lives. One of them tied a small bag, *ṣakwa*, beneath his shirt, in which there were about three liters of water. They made their way home through the desert, living on various herbs and always drinking a little water after sunset. On the third day they had about a quarter of a liter left. They were all thirsty and yet each one urged the other to drink, but none would drink because there was not enough water for all. At last they decided to pour it away. They sipped the dew and went for two days without water. It was in the season of *as-smāk* (March and early April). After two days they could go no farther. By the will of Allāh some Slejb saw them, brought them liquid butter, poured it into their mouths, and when they could swallow it gave them also water, thus saving their lives. In the seasons of *aṣ-ṣferi* and *aṣ-ṣta'* (October 1 to February 20) a man can go without water for as long as three days, but in the midsummer, *al-kēz*, only for one day and one night, or at the most for two nights and one day. On the second day his throat becomes parched and he dies.

The Rwala know very well which plants can be eaten. 262
Often after an unsuccessful raid they wander on foot through the desert and live only on various herbs. They are most fond of eating the dark-red ripened fruit, *te'*, of the thorny *ma'* shrub. These are very sweet and have a bitter after-taste. The Rwala collect them and boil them into a thick syrup. From the wood of the tall *rimf* shrub there flows out in summer a sweet juice, which they likewise collect. *Kzāma*, the ripe fruit of the *buṣum* tree, they pluck, dry, grind, and mix with wheat flour. They also extract oil from this fruit. They eat the raw stalks or tuberous growths of the following plants: *baḡatri*, *ḍejjel*, *ṣummejr*, *ḡirḡir*, *ḡarra'*, *ḡumbejz* (or *ḡummejz*), *ḡampis*, *ḡawwa'*, *ḡa'lūk*, *rubahla*, *reḡād*, *rorejla*, *amma rwejs*, *ḡaḡḡām*, *ḡṣa*, *ḡorrēt an-na'am*, *ḡurrēs*, *ḡarrāt*, *ḡeḡbre*, *ḡubḡena*, *ḡaḡjet al-ḡeja*, *ḡia'*. 222

The following are baked: *sebb aḡ-ḡū*, *ṣarṣūf*, and *mḡarūt*.

831^x from both the north and south for a great distance. In this
 639^x neighborhood the sweetheart Nwa' was camping.

*Marḥaban jā-lli tūleh w-tūli suwa'
 jā-lli ḥabbet fwēha burūd aẓ-ẓuma'.*

Hail to her, who is as tall as I!

The kiss of whose mouth refreshes like cool water in thirst.

[271] Zuma', thirst, is a word commonly used by the Bedouins. Thirst tortures travelers. Dispersed raiders often perish of thirst; the lack of water makes both the women and children in camp lament. Often a woman with parched lips goes from tent to tent begging with dumb gestures a drink of water for her child. If a mere mouthful of even tepid water refreshes one when thirsty, how much greater the relief from a drink of cool water. A person tormented by love resembles a thirsty man.

<i>As-salām 'alejkom</i>	Salutation to you!
<i>w-kūlū hala'</i>	And answer: Welcome!
<i>jā ferīzen 'alejkom</i>	You in the little camp through which
<i>ṭarīẓ al-ṭala'.</i>	Leads the road to my sweetheart.

The lover going to call on his sweetheart greets the small camp through which he is passing. *Ferīẓ* is a group of no more than ten tents.

*Elja ġīt mazbūr an-nahad
 jā m'ejdi sallem li 'alejh
 abu ṭamānen mġellijāt
 w-al-ḥalb malkū'en 'alejh.*

Shouldst thou come to her with the full, firm bosom,
 O M'ejdi! give her my greetings.
 She who has eight burnished teeth
 And to whom my heart clings.

*Jā-hal al-'ajrāt siraw jā ʃafāti
 'an sena'hen lā tūġūn al-maṭijje
 elja liṣejtom ʃwejhebi ʃallaw waʃāti
 'allemaw be'ulūm rā'i-l-arīṭijje
 'end abūha delletēn mut'abāti
 riṣ ha'l heġnen mezāhebhen ḥalijje
 wa' hani min kāzebah ġejb al-'abāti
 w-enṭawa' bhozejn mambūz aš-ṣaṭijje.*

CHILDREN

249

By both the men's and the

women's compartments of the tents blazing fires are kept up, attracting the traveler even at a great distance. *Rwijhom* means water bags, each made from half of a camel's hide and holding about 150 liters of water. If there is a scarcity of water in the *kēz* season (midsummer) everybody gets it at the chief's tent. *Habra* (pl., *habāri*) are the level spaces of various sizes on a vast plain, in which the rain water from the higher ground accumulates. *Shūnahom* are extraordinarily large pans with two handles, often as much as a meter and a half in diameter, in which supper is brought to the guests whom either the chief or his representative invites to sit down, calling each by his name. In the dead of night these calls can be heard from afar.

529 x
852
[372]
[271]

*Ṣubjān towb al-māl**lā telbesūneh**jista'heleh nawwāf**w-hejfi zebūneh**elja jā nahār al-kown**w-je'azzed redūneh.*

O youths, a costly garb

Put not on!

Of that Nawwāf is deserving

Whose caftan is not new,

When on the day of the fray

His long shirt sleeves behind

his neck he ties.

Towb is the man's long shirt made of white linen. *Towb al-māl* is a shirt with decorative stitching around the neck and on the breast. The sleeves of this shirt are often as much as a meter and a half long and end in a sharp angle. During a fight or when the wearer is engaged in some hard task the sleeve ends are tied together and thrown behind the neck. *Zebūn* is a garb made from variegated fabric and worn over the shirt. *Nawwāf*, as the bravest of all, should also wear the best clothes.

[291]

Tabasserā jā kila-l-hejl
nawwāf šara-l-ma'naḳijje
siṭān meḥā'el darārīj
min taḥat 'ūd al-ḥanijje
ḥāl ercabi lā ṭḥāfi
mā zāl rūsi 'alijje.

At the glad news rejoice, you riders:

Nawwāf has bought a mare of the *ma'naḳijje* breed;

Meḥā'el's calves like the rollers appear

Under the pole of a curved litter.

POETRY

287

the chief, Abu Bejdar. Having done so he waited for the result. In the meantime he filled his short pipe, *sebil*; but even that was no longer whole. The Bedouin often carves for himself such a pipe out of a soft stone. The bowl usually soon breaks off and is then attached to a bone. 7. While he smoked, 'Amlûš contemplated his ill luck and pondered on the mystery, thinking it was as if he carried his enemy in his own belly, *btejn*. Whether he acted on advice or without it, ill success was inevitable. 8. Now he prayed to Allâh to give him two she-camels pitifully grumbling — that is, she-camels which have left their young behind and are still full of milk. All day and all night she-camels parted from their weaned young utter their laments, *jekya'en haninahen*. When the Bedouins camp far from water they keep two she-camels hauling water continually, one fetching it and the other returning. This is done for fear of thirst; hence they speak of two she-camels, of one bound for the water, *wârede*, the second returning with it, *şâdere*. 9. *Al-msajjer* is either a special messenger sent by 'Amlûš to Abu Bejdar, or a Bedouin who comes to visit him in the evening and brings the news that he is to receive two she-camels.

539^x

[271] •

*A Slanderer is Warned to Make Sure of His Own
Paternity Before Reproaching Others.*

1. *Jâ mčajjel al-ḥamlât lejtak tettabba*
'alejk min ġowf al-ḳabâjel řalâba
2. *řazžem 'ejâlak lejt howřak jehabba*
ra'is nuwar teřab 'ala 'ers řâ-ba
3. *low ent min ḥořn ar-romak mâ řřabba*
min 'ađrat as-sâġûr w-alli reba' bah
4. *ja-l-hebd řâ-lli bel-ḳařâjed mlabba*
turki lekam leh lokmeten mâ-htana bah
5. *jeřik abu nawwâf min řowř ḳabba*
ma' surbat al-âđân hom w-ař-řiřâba.

1. O thou who bringest loads [of reproaches]! make sure
of thy lineage,
For there are complaints against thee from the midst
of the tribes.
2. Deprive thy little sons of health! May thy courage
awaken!
Thou art a gypsy chief and at dances playest, O dad!

539^x ridden long, *asfe*, but also old camels. 4. Owing to this treatment his own camel has lost all the fat of her hump, *šahām*, as well as her spirits, which made her touch with head and lips the second rider, *mlāfaḥ lar-radīf*, who was sitting bare-back and had tickled her slightly.

To save his animal's strength the rider lets her rest a little before sunrise and after sunset; this is called *sofratēn*.

A tired camel is known as *mutlajješe*. If so exhausted that she cannot rise with the rider any more, she is called *tāwije*; she has, they say, used up all the marrow of her bones, *mā bāzi beha muḥḥ*. Then she needs a rest of at least three months and a good pasture in order to recover completely.

DRINKING FROM A CAMEL'S PAUNCH

● 271 There is hardly an adult Rwejli who has not on some occasion drunk water from the camel's paunch. If the raiders are tormented with thirst, they kill a few camels, cut out their paunches, *čarš*, which are full of water, let the water settle, and then drink it. Mežhem eben Ġandal attacked the Šarārāt in the al-Hunfa territory and captured large herds of camels just returning from pasture. Being short of water himself and fearing lest the pursuing Šarārāt would occupy the nearest wells, he had about fifty camels with the biggest bellies killed and the water bags refilled with the water from their stomachs; then he steered clear of the wells and returned to his people, who were encamped in an-Nukra south of Damascus and about 1000 kilometers from al-Hunfa, without suffering any loss (see above, pp. 94f.).

DISEASES OF CAMELS

232 The camels suffer from many diseases, the majority of which are due to inflammation of the bowels and joints. As it is impossible for me to define the various ailments with any sort of precision I quote them exactly as they were explained to me.

Hmār: inflammation of the bowels of young camels; incurable.

Radda: inflammation of the brain of young camels; incurable.

HOSPITALITY

457

saddle, the woman stands sideways to him, covering her nose with her left hand, and explains but soon begins to put questions, the answering of which keeps the rider busy.)

If a traveler rides close by the herds, the herdsmen run to him from all sides, salute, ask questions, and finally beg: "Would you not give a drink to a thirsty one? *mâ tesûn al-'ašân.*"

As a rule, the travelers say they have no water at all. "We have no water, *mâ 'endana ma'*," which means that they will not be delayed. As the water is laden on a camel, it would be necessary first to stop her, to open the bag, pour the water into a pannikin, tie the bag up again, start the camel going, and make sure that the water is not dripping from the bag. Many a thirsty man hardly waits for an answer, but springs to the camel carrying the water, partly opens the bag, drinks, and keeps leaping after the moving animal, with water running down his chin. Having drunk his fill, he holds the bag with his left hand and with his right tries to stop the animal, so that he can tie the bag as it was. The camel, murmuring, resists, the water flows out, and the traveler becomes angry at the loss of water which was to last him for several days. For this reason water is generally refused to the herdsmen unless they bring along fresh camel milk; in this case they are given water in exchange. More pity is shown by the mounted traveler to one on foot. To such he always gives a drink if the next watering place or camp is more than half a day distant.

576

609

484

576

271

484

TRAVELERS' DITTIES

Travelers amuse themselves with the singing of ditties, *taṭwiḥ*, a word which means literally to fill with passion, to cry at the top of one's voice. They are sung in a high voice, *ṛana' b'ālī ḥesseh*. One of the riders begins to sing, and as soon as he finishes the first half of the verse it is repeated by the second rider or the whole troop, the first continuing in the meantime to sing the second half of the verse. When he has finished, he intones the first half of the second verse, his comrades keeping silent the while and joining in only when it is complete. In this manner a single double verse is often repeated for a half an hour or even longer.

484

533